

PREMIUMS

FOR THE B. G. B. THAT BEAT THE BAND.

"Behind the Bars 31498" or Dr. J. H. Green's "Physician in the House," a Premium For Every Five New Subscribers at 50 Cents Each.

BUT THEY MUST BE NEW ONES.

I have started out to raise 100,000 readers for the Blue Grass Blade, in 3 years from the time the linotype first turns a wheel in the Blade office, and of these 25,000 should be in one year from that time.

Of course Mr. Hughes and I appreciate that they can only do some of the money raising themselves. One of the plans to do this is by giving premiums. The premiums that we offer are my person-written book, "Behind the Bars; 31498," and "A Physician in the House," by Dr. J. H. Green, of Chicago, who, I think, is, or was, a Professor in the Medical College in that city.

For every 5 new subscribers—and they must be really new ones—at 50 cents each, I will give either one of the above books that may be selected by the party getting 5 new subscribers, and he shall have one of these books for each that he has got.

The details of "Behind the Bars; 31498" that will be given are all neatly bound with gilt title, and a fine picture of Dr. Green.

This book belongs equally to Mr. Hughes and myself. We sold it at \$10 a copy, until all expenses of its publication were paid and about \$10,000 over, and then we reduced the price to \$1.

The price of Dr. Green's "Physician in the House" is \$2.75.

Dr. Green is a friend of the Blade and his office seems to indicate that he is a rich man. Mr. Hughes has lately visited Dr. Green's office and says he is "away up in G."

Dr. Green has promised to supply us as many of this book as we want at a nominal price. As its name suggests it is intended to take the place of a physician, to a great extent, by instructing persons about the symptoms of diseases and their treatments.

The book has 1,000 pages, and is so heavy that in all case where we can we will send it (prepaid in all instances) by express.

For each 5 sent at 50 cents each, either one of these books will be sent that may be chosen by the party getting the subscribers.

ANSWERS DR. R. L. HARRIS.

Editor Cass County Democrat:

In a recent issue of your paper is an article in which R. L. Harris gives at some length his impressions of the wondrous beauty and phenomenal achievements of Christian teaching. He states that "all the infidel organizations since creation never founded a hospital, a home for the homeless," etc.

If Brother Harris would consult our public records he would find that homes for the aged existed long before the Christian era. An article July, 1852, in Nineteenth Century, says: "The first hospitals for diseased people were established by the Buddhists of India; and it is a well known fact that the Buddhists also maintained hospitals for animals. According to the Westminster Review, a Buddhist monarch (Azoka), 400 B. C., ordered hospitals built in every town.

Gibbons tells us that in the Roman empire a fund was maintained to purchase food for the poor. A great many hospitals and asylums were maintained by the Saracens, but Constantine, the brutal founder of Christianity suppressed them together with the medical schools which supported them, and the people depended upon prayer, miraculous intervention, exorcisms, torture or death, to cure the insane—the latter a most effectual cure. An account of this is given in Draper's "Intellectual Development of Europe." It is a significant fact that until the sixteenth century were insane hospitals again established in Europe and patients treated as diseased.

Bancroft in "Native Races of the Pacific Coast" says: "Hospitals were established by the government in all the higher cities of Mexico, with ample revenue, when patients from the surrounding country were cared for." The same is recorded by Prescott in his "Conquest of Mexico."

Dr. Stein, during a recent tour of Japan—the nation which sent representatives to Europe to study Christianity with a view to adopting it if it met the ideal of our island brothers, but who returned to their native land with the report that the moral degeneracy of the people did not warrant its reception—said: "Japan is an impudent nation, you must see the creator, and if you could describe him you would make a success on the lecture platform."

the human race." And yet the Japanese do not believe in Christianity!

Brother Harris should also remember that until the year 1829, the law of England and that the bequests of infidels to institutions were unlawful and such bequests were confiscated, as were the estates of heretics during the Interregnum. However, there are various benevolent institutions to the credit of unbelievers and their gifts for educational purposes are legion. The Society for the Improvement of Mankind has given \$10,000 to the Free School of Philadelphia, \$10,000 to the Seminary of Poor clergymen, \$10,000 to the relief of poor masses, \$20,000 to the instruction of the poor, \$10,000 to the government during its stress of the war of 1812 of \$5,000,000, or the founding of Girard College, \$6,000,000 in the total amount given by the Society for the Improvement of Mankind, should offer a good basis for this has been disregarded, and the institution invaded by christians.

Did our brother ever hear of Peter St. Paul? He was a man who gave \$30,000,000 to the poor in Boston to his epitaph? Is not Dr. John Redmond who, for the same purpose, gave \$100,000? Did he ever hear of the Rev. Dr. St. Paul? He gave his \$30,000 to furnish the ragged soldiers of his evolution with clothing, besides contributing the revenues from his books? Is not of the same name, who gave \$100,000 to the Society for the Improvement of Mankind for General Improvement? Did he ever hear of James Lick, who gave \$100,000 to found an old ladies' home and other charities? Is not of the same name, who gave \$100,000 to the Lack Observatory of California? Or, what is more important than charitable institutions, did he ever hear of the Society for the Improvement of Infidels founded by members of the universities of Oregon or Virginia? Or of the \$4,000,000 that is being used by the Society for the Improvement of Mankind to establish a superabundant endowment of a national university and the millions given to the public education of the masses by Andrew Carnegie? Has he ever heard of the Rev. Dr. St. Paul? He is to be expensed by a sectarian organization of Chicago, or of the \$1,000,000 that is being used by the Society for the Improvement of Mankind to establish a superabundant endowment of a national university and the millions given to the public education of the masses by Andrew Carnegie?

He should have been able to gain a footing on solid ground during the past 300 years; but if given 200 years to cultivate the spirit of investigation and inquiry he would have more vision for almsgiving and asylumism than James that were given.

The infidels have only been able to gain a foothold in the world and gain a footing on solid ground during the past 300 years; but if given 200 years to cultivate the spirit of investigation and inquiry he would have more vision for almsgiving and asylumism than James that were given.

Comment—He handed me \$1 for the Blade and I said "What is your name?" He whistled like a partridge and I said "Your name Bob White?" and said "Yes." I say brother, you will have wind enough in you to blow a cyclone and a gale from now on."

Printers, Inc.—Enclosed find \$1 for subscription and one for the Blade.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Printers, Inc.—Enclosed find \$1 for subscription and one for the Blade.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

Comment—That poem "The Mount of Olives" is a gem and an absolutely new idea in theology. It belongs to a poor man and I hope every copy of it will be sold by what the Blade has said about it.

CONDENSED

Independence, Ky.—For linotype fund enclosed \$2—one each from Jap Stephens and W. T. Loomis.

Junction City, Kansas—Enclosed one cent for the Blade of following dates, when sent to me. Please give me the names of Roosevelt to give them some information they need.—W. W. MARKEI.

Wapakoneta, Ohio—I send ten cents for Kidder's "Virgin Mary." You have my sincere thanks for the two books you sent me. Mailed to the same address as the first. Please give me the names of Roosevelt to give them some information they need.—W. W. MARKEI.

Horizon, Calif.—We have found out for the first time that you can tell a lie with as good a grace as a Methodist preacher. You said that after April 1st you would not send another monthly unless he paid up. I told the boys that Moore did not lie but, maybe, as we are some 2,500 miles from "God's country" he gives us three days of grace. We will not wait for the 1st of April. I will not be the last to tell a lie.

Manchester, N. H.—I send \$1 to help make up the \$50 for the linotype. Hope you will get it all right. You are doing a great work in this world. I am a member of the First Grace Methodist.

Holiday Inn, Los Angeles—The \$1000 we sent to you has been returned to us.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

West Alexandria, Ohio—I am the man who whistles his name, Bob White, when I subscribe for the Blade at the Cincinnati Congress. I am much pleased to see the Blade and am distributing them among my friends.

Comment—Huges and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Lyons, Iowa—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

Printers, Inc.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Comment—Hughes and I both said and didn't do so and so divide the responsibility between us and call it a half for each. So many old friends begged that we would not do it that we had to back down.

BLUE GRASS BLADE

meeting" here, but Tom and I work with the bees on Lord's day.—L. P. ADAMS.

Vicksburg, Miss.—Enclosed \$1 for the Blade to W. T. Loomis. Your paper is a good one. W. E. MOLLISON.

South Fork, Pa.—Dr. Dutwiler of Hopewell, Pa., died last week. From your paper on his paper to. "Als send your paper to me." Will send the other three subscribers as soon as I can, and will send \$1 for the linotype.—M. C. W. FARBER.

Hoversville, Pa.—Find fifty cents for the Blade for six months. Do not do without.

Fargo, N. D.—Please send 25 copies of April 1st. Dr. Bowler's article is a good one, and many other articles in that issue will be just as good. C. W. FARNER.

Friend, Nebr.—I am in a club in this place and am not a subscriber. Your paper is good. I am a member of the First Methodist.

Manchester, N. H.—I send \$1 to help make up the \$50 for the linotype. Hope you will get it all right. You are doing a great work in this world. I am a member of the First Methodist.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

Winton, Del.—Enclosed \$1 to send the Blade for one year to you with J. G. VAN WINKLE.

RIPANS

The simplest remedy for indigestion, constipation, biliousness and the many ailments arising from a disordered stomach, liver or bowels is

RIPANS TABULES. They have accomplished wonders, and their timely aid removes the necessity of calling a physician for the many little ills that beset mankind. They go straight to the seat of the trouble, relieve the distress, cleanse and cure the affected parts, and give the system a general toning up.

AT DRUGGISTS.

The five cent packet is enough for an ordinary occasion. The family bottle, sixty cents contains a supply for a year.

can whiter in his ear and, in a few days you will become assimilated and have a good time.

I will be one of a hundred to buy \$5 to buy the linotype but, in a financial sense, you have better put that money in a machine and have a hamburger cheese or, with a peanut stand you will make more money than in printing the Blaas at 50 cents a year.

NATE REED.

Comment—The first issue of the paper upon which that is written shows that this brother is president of a company where they make "Fancy Creamy Ghee Butter" — makes butter out of cows instead of of steers and yearlings. I am sure there will be a machine into which you can drive an Alderry bull, horns, hide, tail and all, and the whole push will come out at the other end in pound prints, wrapped in paper and ready to eat.

Blue Grass Blade: I am sorry for our Librarians being so slow in coming forward to raise the \$500 for the linotype.

Comment—The Librarians generally expect to remain upon this earth. If so why not try to improve our condition as far as we can?

If one of our religious denominations would build a church they roll up thousands in a short time. And they expect to remain here only a short time and then fly away to a square box called heaven and described by John in Revelations.

I see the figures are progressing toward the \$500. Four weeks ago I saw in the Blade that a soldier subscribed \$50, and said that sooner or later miss getting the linotype he would come again. I thought then, and have since thought, that he was right. So when you are ready on the 1st of June, 1871, and it is time to pay the \$500, call me.

I see you have a circulation of 5,000. If each of 3,000 Free thinkers had given fifty cents, a very small sum, it would have been \$1,500. I am sure we would have had the paper enlarged.

We call ourselves Librarians but we are Librarians in name only. Words are but words; they are actions that we are judged by. All this time spent and not a penny \$50 raised.

You are mighty right, J. W. In a little while we'll trouble you, if all the world were like you.

Comment—Enclosed are the names of those you are right, you are wrong, and the like.

I see you have a circulation of 5,000. If each of 3,000 Free thinkers had given fifty cents, a very small sum, it would have been \$1,500. I am sure we would have had the paper enlarged.

We call ourselves Librarians but we are Librarians in name only. Words are but words; they are actions that we are judged by. All this time spent and not a penny \$50 raised.

You are mighty right, J. W. In a little while we'll trouble you, if all the world were like you.

Comment—Enclosed are the names of those you are right, you are wrong, and the like.

I see you have a circulation of 5,000. If each of 3,000 Free thinkers had given fifty cents, a very small sum, it would have been \$1,500. I am sure we would have had the paper enlarged.

We call ourselves Librarians but we are Librarians in name only. Words are but words; they are actions that we are judged by. All this time spent and not a penny \$50 raised.

You are mighty right, J. W. In a little while we'll trouble you, if all the world were like you.

Comment—Enclosed are the names of those you are right, you are wrong, and the like.

I see you have a circulation of 5,000. If each of 3,000 Free thinkers had given fifty cents, a very small sum, it would have been \$1,500. I am sure we would have had the paper enlarged.

We call ourselves Librarians but we are Librarians in name only. Words are but words; they are actions that we are judged by. All this time spent and not a penny \$50 raised.

You are mighty right, J. W. In a little while we'll trouble you, if all the world were like you.

Comment—Enclosed are the names of those you are right, you are wrong, and the like.

I see you have a circulation of 5,000. If each of 3,000 Free thinkers had given fifty cents, a very small sum, it would have been \$1,500. I am sure we would have had the paper enlarged.

We call ourselves Librarians but we are Librarians in name only. Words are but words; they are actions that we are judged by. All this time spent and not a penny \$50 raised.

You are mighty right, J. W. In a little while we'll trouble you, if all the world were like you.

Comment—Enclosed are the names of those you are right, you are wrong, and the like.

I see you have a circulation of 5,000. If each of

(From Hearst's Chicago American.)

THINKS RELIGION IS GRADUALLY DECLINING.

Famous Evangelist Says the Spirit of Skepticism Is Prevailing Among Protestants, Catholics and Jews Alive.

Fewer Conversations Are Noted, and Men of Lower Grade of Scholarship Are Entering the Evangelical Ministry.

So states the Rev. G. Campbell Morgan, the brilliant English preacher who succeeded D. L. Moody in the Northfield extension work. * * *

RELIGIOUS DECLINISM.

In the religious press there is a sense of gloom that there has been for many years a religious declension in the United States. This declension has covered both faith and practice. The leading doctrines of religion have been undermined and religious life has been relaxed. I use the word "religion," because everything in the nature of religion, as well as Christianity, has suffered from this movement of the human mind.

This declension is evidenced by the decreasing membership of the churches, by the loss of the members of the church by the loss of much of the preaching, by the weakness of religious societies, by the diminution of popular religious meetings, by the paucity of conversions, and by the reduced number of candidates for the ministry.

It is difficult to read a single statement for which, of course, I cannot vouch, regarding the fewness of the conversions. If I am correctly informed, there are in the present Congregational and Baptist denominations thousands of churches every year which do not report a single convert, and as many more which report only one or two conversions. This led Mr. Moody on one occasion to query whether the Congregationalists did not have more conversions.

In like manner the complaint comes from nearly all the theological seminaries that fewer young men are entering the ministry, and that those who enter are of lower grade of scholarship than formerly. This is, on the face of it, an alarming symptom, but it is liable to be only partly true. The preacher is rapidly displacing the professional minister—and for my part, if the people find that the professional minister is not the best spiritual teacher and that the comparatively undisciplined lay preacher feeds their soul, I have no complaint to make of the church.

EMBRACES ALL RELIGIONS.

But the prevailing indifference to the claims of religion is not confined to the Protestant denominations. The Catholic Church, if I mistake not, is the only one that has moved fully as much as we do. I think I read not many months ago a statement that Archibald, Ireland, the Pope's representative in New York, made the statement that there was then going on in the world, including the Catholic Church, a rapidly increasing indifference to religion. I do not know if I can rely on what has been told me, but in Chicago, the decline is not even confined to the Christians.

The Rev. Dr. W. A. Snow, I am informed, a year or two ago that his society was the only Jewish society in this country that was holding its annual Yarmulka Memorial meeting held here on January 29th. I do not believe from what I have read from you that you directed, nor yet against the Protestant religion, but against Christianity in general, and against all religion in the broad sense.

Within the Protestant denominations the battle rages around the person of Christ and the heretical doctrine mostly in evidence is what is called Ritschianism. This heretical perversion of Christian doctrine is traceable to the learned German theologian, Albrecht Ritsch, who has thus far maintained his heresy in Great Britain and America.

Ritsch claims, in the first place, that there is no Christ in religion except in the words of Jesus Christ himself. His next claim is that the words of Christ even are not reliable except as given in the inspired writings of the New Testament. Christ has spoken in the epistles of Paul, in the Book of Revelations, those writings are to be disregarded. But as soon as he has limited the gospel to the words of Jesus in the gospels, he proceeds to claim that these words teach none of the cardinal doctrines of the Christian religion, nor any thing in the words of Christ no hint at his pre-existence, his heaven, his miraculous birth, at his death at his resurrection. This is, in fact, a heresy, of course, a heresy of Christianity, and the only wonder is that a such a circumscribed method should be taken to repudiate the whole gospel and the entire Christian system.

A TAINT OF RITSCHIANISM.

I should do the Christian Church in America the greatest injustice if I did not represent it as having embraced Ritschianism to any great extent. It has outlined the heresy simply to indicate the fact that it has now become a heresy in this country, as Great Britain, has taken. Many preachers, however, show the taint of Ritschianism in their preaching who know not how, and have never even heard of Ritsch.

THE VERY UNIVERSALITY of this movement is the most remarkable product of universal conditions and that it is not specifically a rational rejection of Christianity. It is very largely mere indifference and the result of heretical heresies, one of which that convinces me that although Christianity has always through the ages progressed by cycles and waves, a波潮 of heresies and religious heresies of this kind, the present indifference is largely the result of the unexampled activity of the human mind in other directions, as invention, science, literature, and commerce.

The world has been for years science crazy and money crazy and religion in any form has been temporarily crowded out of its mind.

It is a far agreeable thing for me

to come state what I regard as the certain outcome of the present religious indifference. The tide has unquestionably turned in this country. But in America, also, there is beginning a reaction, for me I have nothing to complain of, for wherever I have been the deep love of God in the words of God and in the doctrine of God is good and most admirable and encouraging.

Let me give you a proof from another source. I am told that in the office of the Advocate of the Congregationalists of Chicago, a remarkable account has been kept for several months of the number of conversions that have been reported to the Congregationalists in the United States and that the number reported for the last three months is more than double the number reported for the same months of last year.

So that I am persuaded that the night is far spent and the day close at hand when the religious awakening, not a whit inferior to the Moody revival, should break upon us. In the first place a blessing the prevailing heretical system will be consumed like a house of card-board. Under the influence of card-board, the error will be in a moment rejected and Christ will be all and in all again.

Comment.—The most astonishing thing in the above discussion is Rev. Morgan's frank confession of Christian indifference to every event, even a man's birth, death, and the one most evident of all—that is, people don't, and can't, won't believe in Christian mystery. He says he believes in God, but most ignorant of God or the Future than the most ignorant savages on earth. No thinking person can be induced to believe that is all there is to it, and all the rest of his talk is lame apology and excuse.

He counsels his flock to return again to the simple, primitive, and the many new conversions to the Congregational Church. He says nothing, however, about the apes. * * * * * T. W. WILLIAMS, 655 East 21st street, Los Angeles, California, Pastor of the Reorganized Church of Jesus Christ of Latter Day Saints.

P. S.—Please send me a copy of the paper containing this article. * * *

Answer—I never met but one Mormon. She was an exceedingly sweet lady and talked in such a pleasant, simple, and intelligent manner that I have Mormon neighbors and friends and they speak in high terms of the Mormons. This religion is evidently a better one than the regular brand of Christianity.

If I ever join any religion again I would make Mormonism my first choice and Mormonism my second. I am sure that I would not like to have a certain that I would not like to have a dozen or two wives if I had the plunks to afford it. I am dead sure I would rather have 40 than none.

DEFENDS ROBERT OWEN.

Washington, D. C., April 25, 1902.

Editor Moore:

Dear Sir:—Enclose \$1.00 subscription for the current year. I notice in the last issue of the Bladre your reference to the discussion between Alexander Campbell and Robert Owen, seven years ago, as being weak on both sides.

I was interested in this, because

First—Her attack throughout is based on the recognition of Campbell's position. I am sorry to say that he did not do his best to defend his position.

Second—The attack on Owen is separate from the one on Campbell. I am sorry to say that he did not do his best to defend his position.

Third—The two organs are separate as to the man when Jesus and his brother, Hyrum, were killed by a mob of outlaws at Cartage, Ill., in 1834, source of which were probably the Mormons, who had been attacking Campbell and his followers.

Fourth—He makes no reference to the Mormonism of Brigham Young.

He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the

Second—He makes no reference to the

Third—He makes no reference to the

Fourth—He makes no reference to the